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The Protestant Review

Volume XXXIV, Number 8
August, 1917

CONSECRATED

BY M. A. TAYLOR.

Consecrated to the Saviour,
Fully yielded up to Him,
You may do so much for Jesus
In this world so marred by sin.

Do that little deed of kindness;
Speak some gentle words of love;
Scatter sunbeams on life's pathway;
Tell the sorrowing, "God is Love."

Break thy box of precious ointment;
Let its sweetness flow around,
In a life of consecration,
Near to Jesus always found.

Do you see that lonely widow
Toiling on from day to day?
Break thy box of alabaster;
Help her in some kindly way.

'Tis so sweet to live for Jesus
In this world of sin and woe,
Breaking boxes of sweet ointment
Always everywhere we go.

Don't forget that poor, sick stranger,
Suffering on the bed of pain;
Go and smooth his dying pillow,
Whispering Jesus' sacred name.

Not by might, not by power,
But the spirit of the Lord;
You may win some soul to Jesus
By some kind and loving word.

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The Protestant Review

"Watch ye, stand fast in the faith, quit you like men, be strong."
(1 Cor. 16: 13.)

A Monthly Magazine Published by
CHRIST'S MISSION
ELI M. ERIKSEN, Director.
EVANGELICAL—NON-SECTARIAN.
Founded by the late Rev. James A. O'Connor, 1883.

331 West 57th Street, NEW YORK.

VOL. XXXIV. AUGUST, 1917. No. 8.

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HE, BEING DEAD, YET SPEAKETH

Christianity as a spiritual force means conversion to the Person of Christ, not to the cause He advocated, though that was the highest, nor to the principles He inculcated, though they were the noblest. We turn to Him because He is the fairest vision of the soul and has the power to give us all that we need for happiness: "Come unto Me." "I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."

The personal relation between God and the believer is the essence of the Christian religion. The person of Christ appeals to us and attracts us, because in His humanity He was like us in all things save sin. As God He knoweth our frame. He

hath not dealt with us after our sins. He will not always chide. He forgiveth all thine iniquities. He is merciful and gracious. And so we come to Him to be made children of God. "As many as received Him to them He gave power to become the sons of God, even to them that believe on His name."

Devotion to the person of Christ leads to service in the cause of Christ, and that embraces all the activities of life. "Go, work in My vineyard." "Whatsoever thy hand findeth to do, do it with thy might." Faith and works complete the Christian life. By faith in Christ the heart is converted—with the heart man believes unto righteousness, and the converted man is God's workmanship, created in Jesus Christ unto good works. The love that follows faith in Christ is an inspiration to service. He first loved us and gave Himself for us. When we are converted we give ourselves to His service. "Trust in the Lord and do good."

The confusion in the minds of the Roman Catholics in regard to their relation to Christ is the result of their ignorance of the meaning of conversion. This confusion is found also in humanitarians and philanthropists who are not Roman Catholics, but who are not converted to the Person of Christ. They may do good by their works, but salvation is not by works, but by faith. "Therefore it is of faith, that it might be by grace." Our adoption into the Heavenly Kingdom is through the power of the Person of Christ, and whosoever will may come unto Him and be saved.

JAMES A. O'CONNOR.

Binding and Loosing

While ignoring the teaching of the Bible on the forgiveness of sin, and the example of the apostles who neither claimed nor exercised the power to grant absolution for sins against God, the priests of Rome justify themselves in their assumption of the divine power by the texts in Matthew 16: 19 and John 20: 23. But the binding and loosing and remitting and retaining sins did not apply to the violations of the Mosaic law, but to the rules and ordinances regarding things forbidden or allowed by the law whether of the synagogue or the church. To bind is to declare prohibited, and to loose means to be permitted. The Gentiles who were admitted to the Christian Church

were forbidden to sacrifice to idols, and they were freed from the observance of the Jewish rites and ceremonies, such as circumcision. Every Christian who believes that his sins are forgiven by the atonement of Christ, that His blood cleanseth from all sin, can declare to others that their sins will be forgiven by repentance toward God and faith in the Lord Jesus Christ. The apostles did not place confessional boxes in the churches they organized, but they preached Christ as able to save all who come unto God by Him. We can also boldly declare that He is not a dead Christ who has bequeathed His power to men like the priests of Rome, but He ever liveth to make intercession for those who believe on His name and follow His teaching.

How Protestants May Help Roman Catholic Friends

Protestants who wish to share with their Roman Catholic friends and neighbors the peace of soul and the happiness that come from a sense of deliverance from the guilt and power of sin, may find it helpful to bear in mind two or three points on which they and pious Roman Catholics are at one. For instance, these good people would like to "be happy" in the experience just mentioned, but they have never been told by their Church that such a thing is even possible for them, and the following sentence, in the "Sunday Visitor," of Huntington, Ind., edited by Father Noll, truthfully represents their feelings: "How often one comes from the confessional, filled with religious fervor and a resolute determination to rid oneself of the faults and weaknesses that are reflected in a certain sin and, alas, how often are these resolutions broken, and the same soul, so exhilarated and comforted, later returns in sorrow and penitence to the confessional, merely to repeat, over and over again!" It can, as a rule, be relied upon that such people are very weary of living in the Seventh-of-Romans experience, and anyone living in the Eighth-of-Romans—the "no condemnation"—experience, who will give them his personal testimony as to how he got out of one chapter into the other will receive careful and sympathetic attention, and a deep impression for good is sure to be made. It is the element of testimony in the so-called "missions" that, humanly speaking, produces "results" among people who are, in many cases, harder to "reach" than many of your Catholic friends.

THE "TEMPORAL POWER" OF THE POPE

On July 17, 1917, the New York "World" published this despatch from Washington:

"Because she will fly the Papal flag, an Italian liner soon to sail from an American port for Rome will not be subject to attack from U-boats. Germany has promised the ship immunity, as the Papal flag will indicate the presence aboard of Archbishop Bonaventura Ceretti, who returns to Rome to become Assistant Papal Secretary of State. Germany's promise was obtained by Ambassador Riano, of Spain. Until recently Archbishop Ceretti was Apostolic Delegate to New South Wales. For about ten years he was auditor of the delegation in Washington."

This, of course, is a recognition of the Temporal Power of the Pope on the part of the Imperial German Government. The Kingdom of Prussia has maintained a legation in Rome accredited to the Vatican ever since 1870, although the Imperial Government has not been thus represented. Spain, Bavaria and Austria, of course, have never discontinued their diplomatic relations with the Holy See, and it is generally understood in Europe that Prussia, Bavaria and Austria have guaranteed the restoration of the Temporal Power if they should win the war.

The New York "Times" of July 12, 1917, contained a long despatch from London about the victory of the Sinn Fein leader, Professor de Valera, in the parliamentary election in East Clare, Ireland, and one paragraph said that his supporters "do not hesitate to preach support of Germany on the ground that if Germany won she would restore the Temporal Power of the Pope."

For a number of years, even before the outbreak of the war, the Roman hierarchy in this country, through their various megaphones and talking machines in the different Catholic societies, big and little, have been agitating for "the independence of the Holy See," which seems, for some reason, to sound better to them than the name "the Temporal Power."

What Is the Temporal Power?

The Temporal Power, put in plain English, is the Pope's claim to spiritual supremacy over every man, woman and child on the face of the globe, and his temporal supremacy over every

head of every empire, kingdom, republic or organized Government on earth. So far as the latter are concerned, he has the right and the power to depose any ruler who may displease him or to declare any law of which he may disapprove null and void in any country, whether Roman Catholic or not.

The most recent document of this kind was the Encyclical *Jamdudum* of Pope Pius X. in 1911, declaring the law passed by the Parliament of Portugal separating Church and State null and void; and in 1905 Pope Leo XIII. had issued a similar condemnation of a similar bill passed by the French Parliament.

The most recent deposition of a sovereign that comes to mind at the moment was that contained in the Bull *Regnans in Excelsis* promulgated by Pope Pius V., in 1570, against Queen Elizabeth of England.

According to Pope Boniface VIII.

The boldest and most complete statement of this doctrine is contained in the famous "two swords" paragraph of the Bull *Unam Sanctam,* of Pope Boniface VIII. It begins by quoting the passage in which "the apostles said, 'Behold, there are two swords,'" and asserts that "he who denies that the temporal sword is in the power of Peter wrongly interprets the word of the Lord when He says, 'Put up thy sword into its scabbard.'" Then follows this declaration:

"Both swords, the spiritual and the material, therefore, are in the power of the Church; the one, indeed, to be wielded for the Church, the other by the Church; the one by the hand of a priest, the other by the hand of kings and knights, but at the will and sufferance of the priest. One sword, moreover, ought to be under the other, and the temporal authority to be subjected to the spiritual *(temporalem auctoritatem spirituali subjici potestati).* For when the apostle says: 'There is no power but of God, and the powers that are of God are ordained,' they would not be ordained unless sword were under sword, and the lesser one, as it were, were led by the other to great deeds."

So much for the Papal authority over the individual State. The Bull then goes on to say that "the spiritual power has to establish the earthly power and to judge it if it be not good," and in this way will be fulfilled the words addressed to Jeremiah, "See, I have this day set thee over the nations and over

the kingdoms;" and a few lines further on we learn that "A spiritual man [the Pope, of course] judges all things, but himself is judged by no one. This authority, moreover, even though it is given to man and exercised through man, is not human but rather Divine, being given by Divine lips to Peter, and founded on a rock for him and his successors.

"Indeed, we declare, announce and define that it is altogether necessary to salvation for every human creature to be subject to the Roman pontiff *(Subesse Romano Pontifici omni humanae creaturae declaramus, dicimus, definimus et pronuntiamus omnino esse de necessitate salutis)."*

In passing it may be noted that the word "define" in the last paragraph places it definitely within the terms of the Vatican Decree of 1870, setting forth the dogma of the papal Infallibility.

And this claim of Pope Boniface VIII. was reiterated as lately as 1906 by Pope Pius X. in an allocution quoted thus in the "Civilta Cattolica," October 6, 1906:

"It is our strict duty to direct all men without exception, according to the rules and standards of morality, in private life and in public life, in the social order and in the political order; and thus to direct not only the governed but rulers as well" *(E nostro stretto dovere dirigere gli uomini tutti e singoli, secondo le norme e le regola dell' onestà, nella vita privata e nella pubblica, anche nel campo sociale e politico, e non solamente i suddite, ma ancora gli imperanti).*

And among the "rulers" above referred to is the President of the United States.

But where did the terrible bandit [Villa] get his Protestantism? He never spoke to a Protestant missionary in his life, very probably; and he could not have been converted by their tracts, for he can neither read nor write. But all his life he has had the devil for a private tutor; all his life he has set all laws, human and divine, at defiance; all his life he has been a profligate and a thief. Why then should he not claim equal honors with Luther and Henry VIII. and John Knox? They all had the same private tutor, and all showed the results of their exceptional Satanic advantages.—"Western Watchman," St. Louis, July 30, 1914 (editorial).

HAM ON FRIDAY MENU FOR "THE SIXTY-NINTH"

A Strange Story—Another Meat-on-Friday Episode That Led to Results

The citizens of New York have been told for so many years that "if you see it in the 'Sun,' it's so," that most of them have come to believe it, and, on the whole, with much justification. At the same time, however, it seems probable that some passages in the story about the Sixty-ninth Regiment, N. Y. N. G., in its issue of July 28, 1917, are hardly to be taken as verbatim reports of the remarks made. Still, in view of the maxim quoted above, it must be assumed that the story, as a whole, has a solid basis of fact. It is inconceivable that, even in its most sprightly mood, the "Sun" would palm off a pure fable three-quarters of a column long upon its guileless readers, and one, too, relating to such a solemn and serious matter as a whole regiment of Roman Catholic soldiers sitting down to a spread of boiled ham and cabbage—on a Friday!

From the whole story—presented in the "Sun's" most attractive style—we have only sufficient space to give the following paragraphs, and we have to confess that we only give these as affording an opportunity to remind our readers of another eating-meat-on-a-Friday incident that occurred in 1903, which led to important results in all parts of the world.

The tale of the Sixty-ninth and its Friday spread of boiled ham and cabbage opens thus:

" 'Sixty-ninth Regiment; good appetites from drilling all day; all Irish; dote on boiled ham and cabbage'—that, or words and thoughts to that effect, yesterday entered the minds of the directing spirits of the Yankee Catering Company, a firm which had secured the contract to feed the husky lads of the Sixty-ninth three times a day at their armory in Lexington Avenue."

Wherefore we learn that the said caterers in due time "started right in to mix crates of ham and mountains of cabbages and set the mess to boiling against the return of the regiment" after "a long forenoon of close order field drill." And we are further informed that the Yankee Catering Company, justly proud of its acumen in thinking of boiled ham and cabbage for a regiment that runs wholly to Celtic strains, stood around shaking hands with itself as a bugler sounded mess call.

What followed is thus described: "Down into the expansive basement of the armory catapulted the Sixty-ninth toward the groaning tables, and Heaven help the hindmost. In serried ranks the ham was assembled. Also the cabbage, which had been boiled with the ham. And amid a happy roar that suggested the Zoo at feeding-time the Sixty-ninth, more than 2,000 strong, made a flying leap at the tables.

"'Be heavens, 'tis Friday!'

"Then up and down the tables flashed the awful news and instant silence suddenly settled onto the armory—a silence as pronounced as if a Titan had suddenly turned a faucet which had instantly shut off Niagara.

"And then throughout a dinner hour that seemed to stretch out into a lifetime of excruciating agony all the regiment, except some of the hardened veterans of the Mexican border service, gazed in fixed fashion upon the ham and cabbage which posed invitingly before each man. They couldn't even eat the cabbage, because that had been cooked with the ham, and therefore also was placed in the forbidden fruit class by the conscientious rookie recruits of the command, the rookies numbering more than 600 heartily hungry youngsters.

"Silently the Sixty-ninth filed out of the mess hall, all of them empty except the vets of the border. The vets had eaten their portions of ham and cabbage. Also they had eaten most of the untouched portions of ham and cabbage which the rookies had renounced—and were unashamed. In fact, the vets, delving into the extra mountains of ham and cabbage which the young recruits had refused to eat, just kept right on coaling up and smiling mysterious smiles."

Rookies who had conscientiously refused the dinner set before them gazed in horror, we are told, at these ham-eating "vets," murmuring the while, "Can such hypocrisy be?"

But later in the day knowledge came to these said rookies in the following way, as the chronicler tells us:

"'Easy, lads, easy!' cried a grizzled border man when, late in the afternoon, a flock of rookies took him to task for eating his own ham and theirs at midday and then calmly approaching his priest as if his whole life had been one of sanctity. 'As you young laddybucks grow older 'tis wiser you'll get. Sure, did

you never hear that in time of war and stress a soldier man need not abstain from atin' meat on a Friday? We learned that on the border. Ask Father Duffy.'

"'Why, of course,' said Father Duffy, when the rookies stormed around him to learn whether they could have eaten the ham and cabbage at midday. 'You boys are soldiers at war now, and the Church permits you to eat whatever food is served to you.'"

So much for the "Sun's" entertaining story about the Sixty-ninth and its Friday rations of ham and cabbage; and it only remains to be said that this prohibition of eating meat on Friday is purely a law of the Church and was unknown to the apostles.

The other meat-on-Friday incident, though not, perhaps, so amusing, was much more important in its nature, as measured by the extent of its after-results.

In November, 1903, the Rev. T. J. Earley, a Roman Catholic priest, then in charge of a church at Irvington, N. Y., created a local sensation by denouncing Miss Helen Miller Gould (now Mrs. Finley J. Shepard) from the altar, and placing a ban on the sewing-school then conducted by her for the benefit of the children of families living in the vicinity of her country home, Lyndhurst.

At that time Father O'Connor described her as "the best beloved woman in America among Christians of all denominations," and from that day to this her life has continued to be devoted to promoting the welfare of others on a wholesale scale and on the very highest plane of philanthropy and evangelical religion.

Father Earley's denunciation of this "elect lady" was caused by the fact that at the annual party to the children of her sewing-school—which happened to take place that year on a Friday—meat sandwiches were served, and some of the Roman Catholic children partook of these refreshments. The priest was reported to have said that Miss Gould had "placed a sin on young souls of the Church," and he forbade the parents of his parish to send their children any more to the class.

When Miss Gould heard of the priest's action she wrote him a letter through her secretary, in which, after expressing

regret that he should have forbidden the children of his parish to attend her sewing-school, the secretary said: "Since, however, the ban largely affected the attendance of the school, she has decided in future to do what she has long wished, but has refrained from doing on account of the presence of Roman Catholic girls; that is, hereafter, a short selection from the Bible will be read at the opening service. She thought it courteous to inform you of this, as she understands the Church you represent discourages the reading of the Scriptures by the people."

To this letter Father Earley sent a reply in which, among other curious things, he said: "The Catholic Church has never prohibited any of her members reading the Scriptures or Bible. . . . But the Catholic Church does object to the reading of the Protestant version, which goes back only to the days of Henry VIII. of England, and was then gotten up for obvious reasons."

This singular piece of news about the origin of the King James version of the Bible prompted Miss Gould to offer three prizes—$1,000, $500 and $250, respectively—for the best essays on the origin and history of the Roman Catholic and Protestant versions of the Scriptures. The competition was open to the whole world, and many excellent compositions were sent in, the three prize-winners being, we believe, published later in book form.

So that the inadvertent serving of meat sandwiches at a lady's sewing-school party on a Friday became a source of benefit and enlightenment on the subject of the Bible to the whole world.

The London "Catholic Times," according to a paragraph in "The Lamp," June 15, 1915, says that a clergyman writing in the German press asserted that 399 theological students had been killed in the war and fifty-nine are missing. He added: "It has, moreover, been found that of the theological students in the army who still survive a considerable number, contrary to expectations, have abandoned their intention of entering the priesthood. They do not desire to resume the study of theology, and when they are free to leave the army they will take up work in a secular profession."

"THE YOUNGEST MONK I EVER SAW"

This was the description given by the Director of Christ's Mission in a meeting last month, as he told of a poor little boy he had seen the previous afternoon in a railroad waiting-room in Hoboken.

"While I was waiting for my train I saw a gentleman come in, leading by the hand the youngest monk I ever saw—a little boy only four years old.

"He wore the brown habit of the Order of St. Francis, with a white cord round his waist, and a pair of sandals on his little bare feet. His hair was cut round his head like that of a monk and he wore a little skull cap where the tonsure is usually seen.

"I went over to the father and said to him, 'The Franciscan Order?'

"'No, but his mother and I have dedicated him to St. Anthony. Not long ago he was very ill indeed, and several specialists seemed unable to help him. We then prayed to St. Anthony on his behalf and made a vow that if he recovered we would dedicate him to the religious life.'"

Poor little boy!

Poor deluded parents!

The Director of Christ's Mission then read the following chapter (LIX) from "The Rule of St. Benedict" (pp. 102-3), Chatto & Windus, London, 1909 (Introduction by Abbot (now Cardinal) Gasquet). The caption of this chapter is:

"Of the Sons of Nobles or of the Poor Who Are Offered to God.

"If any nobleman shall offer his son to God in the monastery, let the parents, if the child himself be under age, make the petition for him, and, together with the oblation, wrap the formal promise and the hand of the boy in the altar cloth and thus dedicate him to God. With regard to any property let the parents promise in the document, under oath, that they will never either give or furnish him with the means of obtaining anything whatever, either themselves or by any other person or by any means. Or, if they will not do this and desire to give some alms to the monastery, as a free gift, let them hand over to the place what they wish,

reserving, if they please, the income for themselves. Let all these matters be so managed that the child have no expectations by which he may be deceived and perish (which God forbid), as by experience we have learnt is sometimes the case. In the same way let those who are poorer act. But such as have nothing whatever shall simply make the promise and offer their son before witnesses with the oblation."

A HOUSE OF THE GOOD SHEPHERD INVESTIGATED

That excellent results are likely to follow legislative action towards publicity in regard to convents and monasteries is shown by the report of a legislative committee of the State of Wisconsin published in the Brooklyn "Tablet" of July 14, 1917. From the report it appears that the "Kuryer Polski," a Polish Catholic paper, of Milwaukee, had made certain charges against the management of the House of the Good Shepherd in that city, and that a joint committee was appointed to investigate the institution and its management.

The charges made by the "Kuryer Polski" were: (1) "The name would indicate that it is a charitable religious institution, but the name is misleading;" (2) "It is only 'religious' in so far as the personality of owners and managers is concerned:" (3) "It is not run to elevate the character of the prisoner-girls, but is run for profit, for the gain of dollars and cents. Nothing elevating about it;" (4) "The girl prisoners are forced to work fourteen to fifteen hours a day, notwithstanding Child Labor laws, and are mistreated shamefully."

The report gives the finding of the committee on each of these one by one, the most noteworthy being No. 4, which says: "The evidence shows that the inmates are required to work on an average only four and one-half hours per day. The testimony of the managers of the institution, as well as that of the inmates, given under oath, is that the statutes in regard to child labor are being strictly complied with.

The majority report says: "The committee finds that the charges contained in various issues of the "Kuryer Polski" are not substantiated by the evidence presented, and are of

the opinion that such charges were made without proper investigation and are unfounded."

Mr. Al. C. Anderson filed a minority report, in which he sustained the findings of the other members of the committee as to the charges, and added the following observations:

"From a personal visit, and from the evidence taken upon the investigation, I am of the opinion that girls committed to the institution do not receive such academic training as might be provided them during the period that they are inmates. It is my judgment also that the girls in question do not receive such domestic training as would tend to equip them for lives of usefulness after they leave the institution.

"I am also of the opinion that it is wrong in principle for the courts of the State to commit offenders to any institution privately controlled and operated and not under the direct supervision of the State.

"I, therefore, respectfully recommend that legislation be adopted, providing that the courts do not commit offenders to any private-controlled and operated institution; and if the practise is continued to commit offenders to private institutions, then that it be not permitted until more suitable and carefully supervised academic and domestic training be required of inmates so committed."

The "Kuryer Polski" is a responsible paper, with a large circulation (20,000 daily, 26,000 Sundays) among Polish Catholics, in spite of opposition from the Roman hierarchy—in days gone by, at any rate, because of its bold stand for the rights of the laity and general improvement of conditions in the religious community. No one can doubt that once more, as previously, the paper has rendered good service to many not able to help themselves.

The Roman Church says that St. Peter was the first pope, and in "The Western Watchman" Dr. Phelan once described his two epistles as Encyclicals. Roman Catholics should be recommended to read them carefully (in the Douay Version), because their absolute silence on every conspicuous feature of the system of their Church cannot fail to make a deep impression on any intelligent mind.

WE WON'T GIVE UP THE BIBLE!

We won't give up the Bible,
God's holy book of truth;
The blessed staff of hoary age,
The guide of early youth;
The sun that sheds a glorious light
O'er every dreary road;
The voice that speaks a Saviour's love,
And calls us home to God.

We won't give up the Bible,
For pleasure or for pain:
We'll buy the truth and sell it not
For all that we might gain.
Though men should try to take our prize
By guile or cruel might,
We'd suffer all that men can do,
And "God defend the right!"

We won't give up the Bible,
But spread it far and wide,
Until its saving voice be heard
Beyond the rolling tide:
Till all shall know its gracious power,
We, with one voice and heart,
Resolve, that from God's sacred Word
We'll never, never part! DR. WHITTEMORE.

ACCORDING TO THE DOUAY BIBLE

In the third chapter of his first epistle the Apostle John says:

"Behold what manner of charity the Father has bestowed upon us, that we should be called, and should be the sons of God."—1 John 3: 1.

And in the next chapter we read these verses:

"And we have known, and have believed the charity, which God hath to us. God is charity: and he that abideth in charity, abideth in God, and God in him."

OUR NEXT ISSUE—ORDER EXTRA COPIES

Every subscriber should write at once to the Secretary of Christ's Mission to secure at least one extra copy of this magazine for September. It will be an important number, because it will contain documentary evidence of the fundamental antagonism between the principles of American "democracy" and the whole system of which Pope Benedict XV. is the head.

The Pope's circular letter to the belligerent nations was sent out too late for suitable treatment in this issue. Its most conspicuous features (from Christ's Mission viewpoint) were its "silences" on three important points. When two of these were brought to the attention of the Papal Secretary of State, Cardinal Gasparri, his puerile explanations (which could hardly be dignified by the word excuses) rather emphasized them than detracted from their significance.

So far as the United States is concerned, the most important point on which nothing was said was that expressed by the President in his assertion that "the world must be made safe for democracy." One excellent reason for the Pontiff's silence as to the chief purpose of the United States in entering the war (apart from self-preservation) is to be found in the fact that Pope Leo XIII., in his Encyclical *Immortale dei*, November 1, 1885, expressly condemned every single one of our "free institutions" that constitute the distinguishing features of American "democracy" as placing the Roman Church in an "unrightful position." Next month we shall give these paragraphs of the Encyclical in full.

This magazine regards the intrinsic merits or demerits of the Pope's propositions as outside its sphere of discussion; but beside the treatment of the Pope's significant "silences," a survey of certain conditions in Europe seriously affecting the general interests of the Roman Church will create doubts in the minds of any thoughtful reader as to whether the Pope was either as "neutral" or as "disinterested" as some of his prominent priests in this country would like the Amercan people to believe.

Preparations are under weigh for a celebration of the Four Hundredth Anniversary of the Reformation on the part of Christ's Mission and its friends. The Rev. Dr. Burrell, Presi-

dent of the Board of Trustees, has promised to take an active part, and it is confidently expected that all the other members of the Board will give their support. In the next issue of the magazine we hope to give further particulars as to date, place and programme.

It would constitute an immense saving of time and labor, to say nothing of actual outlay for postage, if our friends would be so kind as to renew their subscriptions promptly when they expire. While we do not concern ourselves much about "trouble," time and money are both important matters with us.

We return hearty thanks to the friend who sent the check for $25 in response to our request last month for two such donations for the purchase of The Catholic Encyclopedia for the use of Christ's Mission.

DONATIONS TO CHRIST'S MISSION FOR MAY AND JUNE, 1917

May—A. C. W., $5; C. W., $10; E. A., $1.10; W. D., $48.50; A Well-wisher, $5; J. R. L., 50c.; L. B., $2; M. J. M., 50c.; S. C. G., $8.50.

June—Miss R., $1: B. W. R., $1.75; C. M. S., 50c.; W. K. F., 50c.; A. D. W., 50c.; G. P. D., 50c.; H. M., 50c.; J. D. M., $1.50; M. E. M., $3.50; E. M. A., $19.50; J. W., $7; A. G., $1; E. S. E., $2; H. D., $40.10; W. M. B., $1; M. F. M., $10.

CHRIST'S MISSION

I enclose my personal check No. 106 on the Merchants' Loan & Trust Company of Chicago.

The REVIEW comes to me regularly each month, and I read it with great interest, as it is the only review of the kind, and fills a great field. I feel that you should have every encouragement to continue the great work that you are doing through this publication. I am sorry that I have not sent you my check early in the year.

Wishing you continued and abundant success, I am,

Yours very truly,

W. B. A.

The Gospel in the Douay Bible

[*The copy of the Douay Bible used here was published by John Murphy Company, Publishers, Baltimore, New York, Printers to the Holy See. It bears the "Approbation" of Cardinal Gibbons, dated "Baltimore, Sept. 1, 1899," in which His Eminence describes it as "an accurate reprint of the Rheims and Douay edition."*]

> "Search the Scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me."—John 5: 39.

In the "Sunday Visitor" (Huntington, Ind.) of November 11, 1916, appeared this paragraph:

> "How often one comes from the confessional, filled with religious fervor and a resolute determination to rid oneself of the faults and weaknesses that are reflected in a certain sin and, alas, how often are these resolutions broken, and the same soul, so exhilarated and comforted, later returns in sorrow and penitence to the confessional, merely to repeat, over and over again!"

And this lamentation, written most certainly by a pious Roman Catholic, doubtless expresses the sadness of tens of thousands more. And the reason is that that writer had not enjoyed the experience described by the holy Apostle John in the seventh verse of the first chapter of his first epistle, where he says that "the blood of Jesus Christ His Son cleanseth us from all sin;" and in the ninth verse the apostle says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all iniquity." This verse, which makes no reference to any priest or other intermediary between the sinner and Christ, shows plainly the difference between the results of confessing sins to Christ direct and going to the confessional in a church. If we go to Christ and deal with Him direct, He *forgives* the sins of the past, and we are made quite conscious of that fact by the rest of soul and the joy of heart that come when the gracious Saviour says, "Go in peace," and the Holy Spirit bears witness with our spirit that we are reconciled to God through faith in His Son, and also that He is reconciled to us. With the forgiveness of past sin comes also the cleansing "from all iniquity"—the breaking of the dominion of sin over us—so that we hate the things we once loved and love the things we once hated.

What the "resolute determination," of the writer quoted above, has so often failed to accomplish—partly because it is beyond the power of the individual to "rid oneself" of either the guilt or the power of one sin—Christ is ready and willing to do anywhere, at any time, and in any place for any who will go to Him direct. Nowhere in the Gospels do we find Jesus mentioning any person—human or superhuman—to stand between Him and anybody who desired any blessing from Him. On the other hand, in two different places He spoke about coming to Him directly, as in Matthew 11: 28: "Come to Me, all you that labor, and are burdened, and I will refresh you." In John 5: 40 He said to His hearers: "You will not come to me that you may have life."

The will of Jesus for every one of us is that we should live happily in the knowledge that in taking hold of the Sacrifice He made on Calvary for us personally by the hand of faith we have peace with God and the positive assurance of salvation in this life. This kind of salvation satisfies the soul and is what Jesus meant when he told the woman of Samaria (John 4: 13): "He that shall drink of the water that I will give him shall not thirst forever."

But God's will for everybody is not only that they should have peace and rest of soul, but positive joy. David says in Psalm 15 (Conserva me, Domine): "Thou hast made known to me the ways of life, Thou shalt fill me with joy with Thy countenance." In Ecclesiastes 2: 26, we are told: "God hath given to a man that is good in his sight, wisdom, and knowledge, and joy;" and in the seventh verse of the ninth chapter of the same book: "Go then and eat thy bread with joy."

In Isaias 12: 3, the prophet says to all Catholics: "You shall draw waters with joy out of the saviour's fountains," "because the Lord is my strength, and my praise, and He is become my salvation;" and he also says in chapter 35: 10, that God's will for them is that they "shall come into Sion with praise, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and mourning shall flee away."

God's will for every reader of this magazine—Catholic as well as Protestant—is that he should ENJOY his religion.

THE LIBERTIES OF THE CATHOLIC LAITY

In "The Sunday Visitor" (Huntington, Ind.), of July 22, 1917, is an article taken from "The Oil World," Pittsburgh, Pa., of July 16th. It concerns a book that had been sent to that paper, and concludes thus: "It concerns us only to state that we will not permit in silence any aspersions upon the honor of that great body of our public, the Catholics of America. In our view, the benign influence of that powerful organization, the Catholic Church, holding as most sacred its beliefs, yet never exercising constraint to undermine the freedom of its followers, is a wonder, a marvel and an inspiration to all of us, whether we do or do not share those beliefs."

This is one of those cases in which it is better not to know so much than to know so many things that are not so. The Roman hierarchy exercises much "constraint to undermine the freedom of its followers"—and that on a very large scale, at times.

During a debate in Cincinnati, in 1837, between Alexander Campbell of Bethany, Va., and Bishop John B. Purcell, of Cincinnati, the former on January 24th of that year read what he called "a little Bull of the Bishop of New York, published the other day against free discussion." It seems that an organization of young Catholics called the "New York Society for the Promotion of Religious Knowledge" had been formed.

This "little Bull" appeared in the form of a letter to the "Catholic Diary," from which it appears that the above-mentioned society with the long name was made up of young men who, naturally finding themselves at a disadvantage in the discussion of religious subjects with their Protestant friends, desired to increase their knowledge of the doctrines of their one true Church. Equipped with this, they doubtless expected, as sons of "the only true Church," not only to make a good defense of their own tenets, but to carry the war into the enemy's country. But Bishop Hughes knew more than they did.

Conscious that in the arena these sincere and honest young Roman Catholics would be defeated, and perhaps even captured by their opponents, the bishop decided to protect them—and the Roman Church—by killing the society. So he wrote a letter to the editor of the "Catholic Diary," in which he said (the italics are ours):

"Far be it from me to impede the progress of religious knowledge; nothing could be more dear to my heart than to encourage whatever contributes effectually to its promotion; but placed as I am, as a sentinel over the *sacred ark of religion,* it is my imperative duty to *prevent it from being touched by profane or unpractised hands.*"

The bishop says that the discussion of the Roman Catholic religion "requires vast erudition, with a degree of research which they [the members of this New York society] cannot possess;" and also points out that they can study the works "of Milner, Fletcher, Bossuet's history of the Variations, lately printed, with a *precision and elegance* that cannot fail to satisfy the sincere inquirer after truth." It would seem that these were meant to be features of the society's work, part of which was, according to the bishop, "to follow into the arena the fanatics of the day"—presumably with a view to their conversion.

But perhaps the most interesting paragraph in Bishop Hughes' letter is the last, from which we learn:

"The Church in the most positive manner prohibits all laymen from entering into disputes on points of religion with sectarians; 'inhibemus,' says Pope Alexander IV., 'ne unquam Laicæ Personæ liceat publice vel private de fide Catholica disputare; qui vere contradicerit, Excommunicationis laqueo innodetur'—'The Church prohibits laymen, either publicly or privately, from arguing on subjects appertaining to the Catholic faith, and whosoever shall violate this prohibition, let him be bound with the cord of Excommunication,'"

From which it is plain that the sole duty of the Roman Catholic laymen was to do what they are told without asking any questions, and of course to do it at once—whenever called upon by their spiritual superiors. The discussion of their own religion and efforts to confer its blessings on "heretics" were alike forbidden to these New York Catholics.

And this policy of the Roman hierarchy toward the laity comes, in some instances, very near to an invasion of their rights as citizens, if it does not actually become so.

For example, the Declaration of Independence, in referring to certain "unalienable rights" of every citizen of this country, names "life, liberty and the pursuit of happiness."

The Index Librorum Prohibitorum.

The liberty of the Roman Catholics in intellectual matters is invaded in several directions, in that they are forbidden to enter any places of worship except those belonging to their own Church; they are practically forbidden to read any Bible* except of those versions published by the Roman Church; and other efforts are made to prevent them from learning either facts or opinions other than those told them by the Church authorities. Perhaps the most conspicuous of these is the *Index Librorum Prohibitorum* or "Index of Prohibited Books," which may in a general way be said to include, among other works, practically all the most careful and accurate histories of European countries. That those who wish to "make America Catholic" should desire to keep both Roman Catholics and Protestants in ignorance of the infamies that thickly bestrew the past history of the Papacy and of rulers over whom it has exercised control is by no means justifiable because natural. More than that, it should be regarded as an insult to the intelligence of every Roman Catholic citizen of this country, and should be so looked upon by every thinking member of that Church. That they should not know the works of Hallam, Motley, Prescott, Hume, Gibbon and other historians entails very heavy intellectual loss upon them, against which they should vehemently if respectfully protest.

The Degree Ne Temere.

There is no law in any State or Territory that makes any religious affiliation or non-affiliation a bar to marriage—which is certainly entered into in "the pursuit of happiness." Yet this decree of an alien priest curtails the liberties of American Catholics by penalizing marriage with any person outside their Church no matter how excellent a match it might be in every other respect.

*In the New Orleans "Morning Star," May 27, 1909, appeared an editorial which read, in part, as follows: "We are informed that the Protestant sects are circulating through the country parishes a French Bible, and that they have succeeded in selling quite a number of these corrupt and mutilated copies of Holy Writ. . . . Our advice to those who may have been innocently trapped into spending their good money for what they thought was an authorized Bible is to place these books into a stove or furnace where they can be used for kindling material. . . . The *fact is that the Roman Catholic Church alone has the right to publish and circulate the Bible.*" (The italics are ours.) "The 'Morning Star' is the official and only approved Catholic weekly published in the diocese of New Orleans," says Archbishop Blenk in a notice at the head of the editorial page, and he adds: "Again, as on many former occasions, I strongly recommend it for the soundness of its doctrinal principles, for its unswerving fidelity and enlightened Catholic journalism."—Con. Catholic, Vol. XXVI, p. 262.

CARDINAL BEGIN AND THE CANADIAN CONSCRIPTION BILL

The New York "Times" of July 31st contained a "statement" issued by Cardinal Begin, the senior Archbishop of the Roman Church in Quebec, Canada, which is worthy of note by the people of this country, not so much because of its opposition to the bill as because of the grounds taken and the principles asserted with more or less clearness of language.

1. The Roman Church is declared to be "independent in its domain"—that is, above the State (as the word may be used to stand for the Government of the whole Dominion) and not subject to its authority.

2. The laws of the Roman Church "exempt the clergy and that class of the society (the Roman Church) which that name designates from the service under arms," thus placing "the laws and practice" of the Church of Rome above the statute laws of the Dominion, even in a matter vitally affecting the safety and welfare of the whole country.

3. The "immunity of the clergy" from the duty and service demanded of all other citizens for the welfare of the nation, is boldly asserted.

4. By means of a question it is practically demanded that the exemption boards (or whatever bodies corresponding to our board of that name are provided for in the bill) should favor Roman Catholic theological students at the expense of other men in their respective communities.

The essential paragraphs of Cardinal Begin's "statement" read thus:

"This military service, as it is proposed, is not only a serious blow to the rights of the Church of Christ, independent in its domain,* and whose laws and practice exempt the clergy and that class of the society which that name designates from the service under arms, but also it (the conscription law) consti-

*In the Encyclical *Immortale Dei* (November 1, 1885) denial of the supremacy of the State over the Roman Church is expressed in one of those equivocal forms in which the papal secretaries are such experts. On page 114 of "Great Encyclical Letters of Pope Leo XIII.," Benziger, New York, we find this passage:

"The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human, things. Each in its kind is *supreme*, each has *fixed limits* within which it is contained, limits which are defined by the nature and special object of the province of each, so that there is, we may say, an orbit traced out within which the action of each is brought into play by *its own native right*." (Italics ours.)

tutes a fatal obstacle to the recruiting of ministers of God, shepherds of souls, as well as to that of the staff of clerical teachers, and through this very fact it creates, in our society,* an evil much worse than that which it is alleged to attempt to remedy.

"The clause as it is written might lose some of its ill if it were interpreted in the spirit of the Church. *But what guarantees have we that the members of the special tribunals will be all Catholics, enlightened and good-willed, capable of pronouncing with sincerity and knowledge on a question of its importance?*† (Italics ours.)

"If we judge by the very rude knowledge revealed by certain speeches made in the Commons one may indeed fear that some Legislators, so little enlightened and maybe also somewhat ill-willed, may not make a choice that we would approve, and here is what legitimatizes all the fears."

The sender of the dispatch says that it is contended by the upholders of the measure that the rights of the Roman Church

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* "The Protestant Magazine," 3d quarter, 1909, p. 54, contains a quotation from a pamphlet written by the Rt. Hon. W. E. Gladstone, which throws considerable light on this apparently harmless phrase, "perfect society." The paragraph reads:

"Archbishop Manning states that the Church has authority from God to correct departures from justice by the use of 'all its powers.' The favorite mode of conveying this portion of truth—a portion so modest that it loves not to be seen—is by stating that the Church is 'a perfect society.' 'The Church is a society, complete and perfect in and by itself, and amply sufficing not only to bring men to salvation and everlasting bliss, but also to establish and perfectly regulate social life among them.' The Church has been created, says Bishop Vaughan, a perfect society or kingdom, with full authority in the triple order, as needful for a perfect kingdom, legislative, judicial and coercive. His Metropolitan treats the subject at some length: assures us that the members of his communion would not make use of force if they were able, but nowhere disclaims the right. *Vide* Gladstone, 'Rome and the Newest Fashions in Religion,' 'Vaticanism,' p. 76."

This paragraph is followed by the following excerpt from the Brief *Novit* of Pope Innocent III.:

"The apostle also admonishes us to rebuke disturbers; and elsewhere he says, 'Reprove, entreat, rebuke with all patience and doctrine.' Now that we are *able and also bound to coerce* is plain from this, that the Lord says to the prophet, who was one of the priests of Anathoth: 'Behold, I have appointed thee over the nations and the kings, that thou mayest tear up, and pull down, and scatter, and build, and plant.' *Vide* 'Corpus Juris Canonici Decret.' Greg. IX, 2, i, 13." (Italics ours.)

†In the Encyclical *Longinque Occani* (January 6, 1895) we read: "It would be *very erroneous* to draw the conclusion that in America is *to be sought the type of the most desirable status of the Church,* or that it would be universally *lawful or expedient* for *State and Church to be,* as in America, *dissevered* and *divorced.* The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His Church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, *in addition* to liberty, she enjoyed the *favor* of the *laws* and the *patronage* of the *public authority*" (p. 323). (Italics ours.)

are in no way affected by the conscription bill, which specifically exempts all clergy who are entitled to exemption under the old treaty rights granted the Church of Rome in the province of Quebec, and that the only persons it affects are divinity students who are not yet priests.

"As a matter of record, hundreds of students who enter Roman Catholic colleges as divinity students never complete their divinity course, and a large number of them go into other professions or into commercial life. There was a proposal to exempt divinity students at first, but it was eliminated from the bill by those who saw in this exemption a loophole through which thousands of youths otherwise liable and fit for military service might crawl."

REQUISITES FOR A GOSPEL CHARIOT

In "The Lamp," June 15, 1917, is given a picture "of St. Christopher's car. We blessed it and sprinkled it with Holy Water on Sunday afternoon, May 6th, and hung from the roof a medal of St. Christopher, the patron of travelers in general and automobilists in particular." Three Professed Friars and two Scholastics boarded the car, William Matheis, the chauffeur, set the machine in motion, "and we were on our way (from Graymoor, Garrison, N. Y.) to make an Easter visitation of the Graymoor parish, taking with us a bottle of Easter water, a blessed candle, a crucifix and a sacred picture for every Catholic home we should visit. . . . Nor do we intend to confine our visitation to Catholic families; we will visit the homes of our non-Catholic neighbors, too, wherever we believe we would be welcome. So you see St. Christopher's is already a Gospel chariot."

A "VERY REGRETTABLE ABUSE"

Again, it is an abuse, and a very regrettable one, to behold such or such a Christian never praying to God, but only to Saint Anthony or Saint Expedit. We have seen people enter a church, go straight to the statue of a saint, and afterward leave the church without giving a thought to Our Lord really present on the altar.—E. Duplessy, in "The Sentinel of the Blessed Sacrament," June, 1917.

THE ROMAN CHURCH AND THE U. S. GOVERNMENT

It will be remembered that the United States Government, in connection with the construction of the Panama Canal, availed itself in a somewhat conspicuous manner of the organization and services of the undenominational and unsectarian Y. M. C. A. All who have been watching the efforts of the Roman hierarchy and their henchmen to obtain Government, State and city funds for the support of their purely sectarian institutions felt sure then that it would not be long when these propagandists of an alien cult, conducted from an alien headquarters, would take advantage of that action for their own pecuniary benefit.

The efficiency and value of the Y. M. C. A. work in the Canal Zone so impressed the administration that when the creation of our new army was taken in hand that splendid organization was entrusted with the whole task of conducting the "welfare" work for the soldiers to be assembled at the different training camps.

As Artemus Ward would say, this was "2 mutch" for the papal agents in this country, and it was not long before the Knights of Columbus were assessed in order to help to look after the interests of Roman Catholics called to the colors, the politicians both in and out of the hierarchy were set to work, and it was not long before the purely sectarian priest-controlled order of the Knights of Columbus was put by the Government on the same plane with the unsectarian, non-political Y. M. C. A., as to work in the training camps of the new army.

Whereupon the Jesuit organ, "America," in its issue of July 22, 1917, published an article by Father Edward F. Garesche, in which he uses this last action of the Government as the ground for a bold demand of the nature above indicated.

After referring to the report that "the President had extended to the Knights of Columbus the same official approval as an agency for work among the soldiers as he had formerly given to the Y. M. C. A., he says: "This is entirely in accord with the best traditions of the nation, and it serves to strengthen the contention that the Government of the United States has the right, and, to some extent, the responsibility to pay for service wherever it finds it, irrespective of the fact

that the organization or individual who offers the services is consecrated to this or that religious denomination. It may be profitable at this juncture to say a word more on this question, made timely by the approval of religious societies for service in war-time. Some of our religious institutions are giving valuable help both to the State and National Government in so many ways, and it is such a burden on our people to support at once public institutions by taxes and religious institutions by voluntary contributions, that if the States and the nation ought to pay for the service of the religious institutions, it were well to bring out the principle as clearly as possible.

"Two Distinctions."

"Two distinctions should be clear from the beginning. First, we mean merely to establish the principle, not to urge in all cases its practical application. It must rest with the hierarchy and with the superiors of religious establishments to decide whether in this or that case application should be made for aid from the Government. Secondly, in the brief space of this article, we do not mean to treat of existing legislation or of constitutional provisions in the various States themselves. We shall attempt to indicate only the spirit of our national Constitution and the attitude of our Commonwealth. Local legislation and the Constitution of individual States may be changed, and they should be changed wherever they are not in accord with the general principles of our Government. . . .

"It is, therefore, the true spirit of the American Government to pay for services received by it from religious organizations, wherever such service is of a character for which the Government is in general authorized to pay. Moreover, the beneficent disposition of our country toward religion would rather incline it to show especial favor to religious organizations, not as to distinct denominations, but as to an influence which makes mightily for good citizenship and sound morals. It is timely to emphasize this principle, so strongly brought out in the recent action of the President in approving the Y. M. C. A. and the Knights of Columbus. And it would be extremely desirable that the Government should extend the

practical workings of the principle to other fields of action as well. . . .

"Since our State and city governments are in great part modeled on the national, and are an application of the same principles of equity and democracy, it is to be expected that they also, in their dealings with religious institutions, should carry out the same fair and just policy indicated in the President's action toward the Y. M. C. A. and the Knights of Columbus. Where service appreciable in money is rendered the city or State, and which the State or city would otherwise have to pay for from the public funds, it is only right and proper that the religious institution rendering the service should be recompensed and rewarded, not, indeed, as a denominational body, but as a servant of the State or city, doing that which is deserving of a material reward. We should stand squarely on this principle and emphasize it strongly at this time.

"Many of our Sisters, for example, the Sisters of the Good Shepherd, are taking care of the wards of the city in great numbers. We do not claim for these institutions any help or subsidies on the ground of their religious character, but we do maintain, and most earnestly, that the valuable services they render the State or city should be recompensed in kind, and that the unfortunate and un-American discrimination made against them on the ground of their religious character should be done away with.

"At this momentous time the President of the United States, by his official action, has once more confirmed the principle we are striving to establish. May the enlightened intelligence of our public officials carry this equitable, patriotic, and thoroughly American principle into every department of the national, State and city government!"

All our friends should get *two* copies of this magazine every month—one to keep for reference, and the other to place before some Catholic friend. It is intended that its citations shall be numerous and authoritative, thus adding greatly to its value, especially for ministers, Sunday-school teachers, theological students and all, in fact, who are actively engaged in religious work.

"HISTORY" ACCORDING TO ROMAN WRITERS

The Rev. James Luke Meagher, D.D., president of the Christian Press Association, has lately published a book, entitled "The Protestant Religions: Their Founders, Histories and Development." An idea of its value as a historical work can be gathered from this account of the reign of "Bloody Mary" of England: "July 6, 1553, Mary succeeded to the throne of her half-brother Edward VI. and was crowned the following October. [sic] She restored the Catholic religion, [1] 'but while she held the post the Protestants were not persecuted.' The Pope sent Cardinal Pole to England, who, November 30, 1564, before both houses of Parliament declared England absolved from the apostasy. Mary died November 17, 1558, and Elizabeth succeeded her."

The sentence about the Protestants not being persecuted is in quotation marks with a reference figure "1," which refers at the foot to "Am. Cyclopedia," but no number of volume or page is given.

"MOST SACRED RELICS."

The Boston "Pilot" is regarded as the personal organ of Cardinal O'Connell, and in its issue of June 19, 1915, appeared what may be regarded as a sort of official statement concerning a somewhat important item of the Roman Catholic system.

The statement bears the caption given above, with this subhead: "Memorials of the Holy Passion in Different Parts of the World," and says:

"Tradition has placed the following relics of the Passion in various parts of the world, as follows:

"The Wood of the Cross.—The largest portions are in the basilica of the Holy Cross of Jerusalem at Rome, and in the Cathedral of Paris.

"The Title of the Cross.—The tablet on which is the well-known inscription, I. N. R. I. (Jesus Nazarenus, Rex Judæorum —Jesus of Nazareth, King of the Jews), is preserved in the basilica of the Holy Cross of Jerusalem at Rome.

"The Crown of Thorns.—It forms part of the treasure of Our Lady of Paris, but is devoid of thorns, which have been granted to a great many churches. This relic, with the frag-

ments of the cross, is borne in triumph by twelve canons or curés of Paris in the solemn procession which is held at 8 o'clock Good Friday night in Notre Dame. The Church of St. Sernin, in Toulouse, has a fragment of the crown, which was given it by St. Louis, through his brother Alphonso, Count of Toulouse.

"The Nails.—One, history relates, was thrown by St. Helena into the Adriatic to calm a storm; the second is in the famous iron crown of the ancient Lombard kings (used by Napoleon I in his coronations); the third is in the Church of Notre Dame in Paris. At Monza, near Milan, is a nail whose authenticity Benedict XIV. is said to have established.

"The Sponge.—It is at Rome in the basilica of St. John Lateran.

"The Lance.—The point is at Paris and the rest at Rome.

"The Robe.—It was given to the Church of Treves by St. Helena. It is known as the Holy Coat.

"The Tunic.—Charlemagne gave it to the monastery of Argenteuil, near Paris, where his sister was a nun. The Church of Argenteuil has the relic to this day.

"The Different Pieces of the Winding-sheet.—The largest is at Turin. The Church of Cadonin, Department of Dordogne, France, has the cloth in which the head was wrapped.

"Rome has the linen with which Veronica wiped Christ's face.

"The upper part of the pillar of the scourging is at Rome in the Church of St. Praxedes since 1223. The other part is at Jerusalem in the Church of the Holy Sepulchre."

TWO ROMAN CATHOLIC MARRIAGES

The New York "Sun," August 2d, contained a news item in which were the following paragraphs:

"Mrs. Margaret Faith Robinson Haggin, formerly the wife of James Ben Ali Haggin, wealthy artist, was married at noon yesterday to City Magistrate Joseph Eugene Corrigan. The marriage license was procured late Tuesday afternoon, and the ceremony was performed at noon yesterday at Mrs. Haggin's home, 139 East Thirty-eighth Street, by the Right Rev. Charles H. Mohr, O. S. B., abbot of St. Leo Abbey, St. Leo, Fla.

"For some years Magistrate Corrigan has had a Winter home at St. Leo, Fla., and an intimate friendship sprang up

between himself and Abbot Mohr. The result was that the abbot was asked to perform the marriage ceremony yesterday.

"The wedding was very simple, Mrs. Haggin, who was unattended, being in mourning for her father, Jeremiah Potter Robinson.

"Following the ceremony Magistrate and Mrs. Corrigan left immediately on an automobile trip through New Jersey.

"Mrs. Haggin was first married November 3, 1903, to James Ben Ali Haggin. The ceremony was performed in the Episcopal Church of the Transfiguration.

"In 1912, following the announcement by Charles Dana Gibson that Mrs. Gibson was the most beautiful woman in the world, Mr. Haggin challenged the assertion and claimed the unique distinction for Mrs. Haggin. A little later, however, the two separated, and Mrs. Haggin sued for a divorce, and got an absolute decree.

"Magistrate Corrigan, who gave his age in the marriage license as 42, is a nephew of the late Archbishop Corrigan.

"The first wife of Magistrate Corrigan died January 28, 1916.

"The rather unusual point of the ceremony yesterday in the marrying by a Catholic abbot of a Catholic and a divorcee was explained last night over the telephone by a member of the Benedict Order at St. Mary's Abbey, Newark. Mrs. Corrigan's former marriage, it was pointed out, had been performed by a Protestant minister in a Protestant church, and consequently was not recognized in the eyes of the Catholic Church.

" 'Marriage is a sacrament,' he explained, 'and no Protestant can perform it. As the Protestant marriage is not recognized any subsequent thing like divorce likewise would not be recognized by the Church. Therefore, the abbot was perfectly free to perform the marriage ceremony."

The "Sun" of August 7, 1917, contained the following letter from Abbot Mohr, which is described in a sub-head as "illuminating:"

"To the Editor of the 'Sun:'

"Sir: The janitor at St. Mary's Abbey, Newark, N. J., must have answered your phone call. Surely no priest could

have been such an ignoramus as the person who gave you such a silly answer.

"Now, the Catholic Church does recognize the marriage of Protestants.

"In the diocese of New York I have absolutely no jurisdiction. But I was allowed to officiate at this marriage ceremony because his Eminence Cardinal Farley said I might.

"If you ask the why and wherefore I am sure he would give the information.

CHARLES H., Abbot MOHR.

"Chicago, Ill., August 5th."

As to which it may be observed that if it is part of the duties of the janitor at St. Mary's Abbey to answer questions on points of canon law put by important metropolitan newspapers, that official must possess attainments not usually connected with the care of buildings and property and attention to furnaces.

The view, however, held by this "janitor" is held by individual Roman priests, for one of them expressed it to a Protestant pastor living within a mile of the writer as applying to his own case personally.

A BRIDEGROOM PUBLICLY EXCOMMUNICATED.

The Brooklyn "Tablet," August 4, 1917, says:

"At St. Joseph's Cathedral, St. Joseph, Mo., at all masses on a recent Sunday, announcement was made to the effect that Jarrot McCord had violated the laws of the Church and his excommunication was published. McCord was married to Miss Alice Davis, daughter of Mr. and Mrs. R. M. Davis, at the Davis home on Frederick Avenue. The ceremony was performed by Dr. W. R. Dobyns, pastor of the First Presbyterian Church. Mr. McCord was, and a number of his relatives are, members of the Church, and when it was found that a priest was not to officiate at the wedding those of the faith were forbidden by Bishop Burke to attend the nuptials. His mother did not attend the ceremony. Public excommunications are rare in this country."

How long do sensible Roman Catholics propose to put up with such intolerable interference by their domineering hierarchy in matters that concern primarily only the individual and the other party to the marriage?

WHILE THEY LAST

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THE MIND OF THE VATICAN ON AMERICAN POLITICAL INSTITUTIONS

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